WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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AWFUL END OF A VOW BREAKER.

The Rev. Rev. John Gano gathered the first Baptist Society in the city of New-York, and became its pastor in 1762. He was a distinguished Chaplain in the American army during the Revolutionary war. In 1788, he removed to Kentucky, and preached in various places, to great acceptance, and the spiritual benefit of many.

His days were ended in Frankfort, in August ——, at the age of 77 years. From his private writings an interesting biographical memoir has been given to the public, which supersedes the necessity of enlarging, in this work, upon the character of this faithful and orthodox preacher of the gospel. The following anecdote, however, does not appear in that memoir, and is too important to be lost.

While in the ministry at New York, a certain man, who had lived in open hostility to the laws of God, a debauchee, a drunkard, a gambler, a blasphemer, a reviler of every thing sacred, was suddenly seized with a most excruciating disorder, and his dissolution seemed to be fast approaching.—However great were the pains of his body, yet greater were the tortures of his conscience. He sent for Mr. Gano; desired his earnest prayers; appeared to be penitent; and made many promises of amendment, should his life be spared, of which he had very little expectation. Mr. Gano was importunate at the throne of grace for his recovery, and that he might have opportunity to carry his good resolution into effect.

Contrary to the apprehensions of every one, he in a few days obtained relief, and was restored to health: but, as too often has been the case, the vows and promises made in the hour of threatening danger were soon forgotten. Mr. Gano took an early occasion to remind him of the danger from which he had almost miraculously escaped, and of the solemn purposes of reformation he had formed in the extremity of his distress. The man was impatient at the suggestion, said it was no time then to think of what he had promised, when tortured by disease, and pursued the sinful pleasures of the world without control.

An all wise God saw fit, in a little while, to vist him with a return of the same excruciating disorder, and under circumstances of equal alarm. He now reflected upon the disregard he had shown to his vows and obligations. The terrors of the Lord were set before him awful array. It now seemed to him that this repetition of the dread malady was a judgment of heaven upon him for pursuing his midnight revels, drunkenness, impurity, and blasphemy, when he had, as it were, cov-

enanted with God, that if his life were prolonged, he would become a new creature. He sent for the same pious minister of the Gospel, who in reminding him of his former illness, promises, and subsequent wicked career, was anticipated by the unhappy man, who frankly charged himself with all the guilt he had incurred, was lavish in self-condemnation, and like a true penitent, could hardly ask for another opportunity to serve his Maker when he had so obstinately abused that which had been so wonderfully granted him. However, he at length said, if it were possible for him to recover, he should never, he was certain he should never, again give the adversary such an occasion of triumph. He would renounce the company of his abandoned associates, and become a champion of the cross. Mr. Gano prayed with him and for him, like a wrestling Jacob, that his health might be restored; that he might evince to the world the sincerity of his heart, by the holy life he should lead, and that all example of such solemn promises, once so criminally broken, but of which he now seemed so sincerely to repent, might be overruled in providence to the glory of Divine grace and to the good of his wicked associates.

In due time the anguish of the disorder abated. He recovered again like one from the dead; but, awful to relate, he soon relapsed into all the vileness of his former life, and was dead in trespasses and sins. He cast off all fear of God; no longer regarded the laws of that Holy Being, whom he had so recently promised, in the most affecting manner, to obey. He cared not for the vows he had made, or the obligations he was under, but yielded without restraint to all the base propensities of his polluted heart. Mr. Gano, as soon as in his power, administered his faithful admonitions, copiously enlarged upon the heaven-provoking aggravations of his guilt, and the awful condemnation which awaited him. He was heard with reluctance, and the poor unhappy mortal rushed headlong in the vortex of dissipation, wretchedness and ruin.

The spirit of God will not always strive with man. He was, at length, attacked by the same violent disorder, and death was fast approaching. Mr. Gano visited the unhappy man in his distress, but no tongue can describe the horrors of his mind: his pangs of remorse were more dreadful than the pangs of death. There was no opportunity for conversation, such was his deplorable situation, agony, and heart-breaking despair. All which could be done, was to pray for him. Once more the pious servant of the cross kneeled down by his bed, in order to entreat the mercy of God; but, what seemed like a special interposition of heaven, Mr. Gano was unable to utter a single sentence! As soon as he opened his mouth to pray he was seized with such a fit of coughing, that his whole frame was convulsed. He paused till calmness had succeeded this unexpected and extraordinary incident. He then attempted once more to pray, but was instantly affected in the same wonderful manner! At length he became composed, and the third time, exerted himself to offer up his petitions for his abandoned, despairing, dying fellow-creature; but the third time he was affected in the same and miraculous manner! He immediately rose and said it was out of his power to pray.—He was utterly unable to strive against such evident interposition of God.—Mr. Gano, however, thought that he would merely say, *the Lord have mercy upon him:* but as he was about to pronounce these words, the unhappy man expired in a state of horror not to be described, and uttering blasphemies too awful to conceive!—*He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.* [*Bap. Reg.*

CONVERSION OF A POLISH JEW.

The Rev. Mr. Riechardt, who left England last summer to labor as a missionary in Poland, in the employment of the London Jews' Society, gives the following account of the conversion of a young Israelite, who may be considered as the first fruits of his missionary labors among the Jewish nation. We copy the account from the Jewish Expositor. *N. Y. Obs.*

On a Saturday evening, shortly after my arrival in Warsaw, a young Polish Jew came to visit the missionaries. His dress and the gravity of his countenance, and his general appearance, were very striking; but from the simple and yet intelligent answers which he gave us, we could not but consider him a sincere and promising young man. He declared at once that he wished to become a Christian; and the following conversion took place between us:

I. Why do you wish to leave the Jews and become a christian?

Jew. I do not like the Jews, and cannot live longer among them.

I. Why do you not like them?

Jew. They are so very bad.

I. Indeed! I would advise you then to become better than the other Jews, and set them a good example.

Jew. I cannot.

I. Why?

Jew. When I am amongst them, I must follow them in what they do, and what they do is bad.

I. What is there particularly that you consider bad?

Jew. They are not pious, they do not love God, and they do not believe in the Messiah.

I. Not believe in the Messiah?

Jew. No, for they say, Messiah is to come, but I believe he has come already.

I. You are right; but though you may wish to leave the Jews, you must not hate, but love them, otherwise you cannot be a Christian; for Christ says, we must love even our enemies.

This doctrine seemed strange to him, and he looked at me some time with astonishment. I then pointed out to him some other passages in the Old and New-Testament to this effect; and at length I said to him, if you have really a desire to learn and know who and what Messiah is, read the Old and New Testament; and whenever you have time, you may call, we will speak together about Messiah. He then left me, appearing much pleased and satisfied at my promise to speak with him of Messiah.

As soon as Friday night came, when the Jewish Sabbath begins, Abraham, (for so the youth was named) came to me again; and I then I showed him some passages in the Prophets, which refer to Messiah, and explained to him the nature of Messiah, his person and character, and how he was to be our Saviour and Redeemer. He seemed to enjoy this conversation, and the more when when I showed him that Jesus of Nazareth was Messiah.—With reverence he took the New Testament into his hands, as I pointed it out to him as the book in which he would find a much fuller description of Messiah than I had been able to give him, and he inquired with seeming anxiety when he might be baptized. "Not so very soon, Abraham, (was my reply.) for you must first read through the whole New Testament, and you must study the law and the prophets, and receive the necessary instruction; and if after this you still desire to become a Christian, and to lead a holy life unto God, then you may be baptized." He seemed very much grieved at the delay, and could not conceive why we refused to baptize him. He came again the next day, being Satur-

day, and he continued to visit us for some time. When he came, he always sat down quietly to read his New-Testament; and when other Jews were disputing with us, or cavilling among themselves, he attended to nothing but his own dear treasure, and continued reading.

Once I asked him to give me an account of his former life, and how he had first found us out. "When I was a little boy (he said) I was very pious, and those Jews who knew me were very fond of me. At first I wanted to learn Hebrew, but as my parents are poor, and could not afford to give me books and to send me to school, I went with other children, and when they were learning their lessons I looked into their books, or went to the master to borrow one for myself. Thus I went on until I was on a par with other boys, and could keep pace with them."—But, (asked I) who told you the meaning of the words? "We all read together, (said he) and the boy who could explain the words was the best, but when none of us knew them, we went to the master to ask him. And yet (added he) if often happened, that the boys did not like a hard word, or a difficult verse, and then they would skip it over. But I stopped till I could understand it, and I thought to myself —run on boys, I shall yet follow you, for it is better to understand a thing, than to skip it over."

His greatest delight, he told me, had always been, when the Jews spoke to him of their ancestors, of Jerusalem, and of Messiah, who was expected shortly. For him therefore he was longing, and he thought he must become a good boy, that Messiah at his coming might have no reason to complain of him. And thus he fasted twice a week and on fast days, and read the prayers. But when he was grown up, and the period at which Messiah, as the Jews had told him, must certainly come, had passed away to his disappointment, he began to disbelieve what the rabbies had said, and at length concluded, that they all were deceivers. In this opinion he became the more confirmed, as he had the opportunity of observing the character and conduct of his Jewish brethren, and hence he became negligent and careless as to the observances of the laws and ceremonies.—In the mean time he heard that the Christians had a Messiah, whom they asserted to be the true one, and he made many inquiries among the Roman Catholics as to who their Messiah was. But he never could get a satisfactory answer; for the persons to whom he addressed himself seemed very ignorant themselves; and yet from what he heard, he was inclined to think that Jesus Christ might be the Messiah.

At last, as he was at work, he heard the Jews, called Chasidim, speak about the missionaries, who were come to deceive and destroy the Jews in making them believe that Jesus Christ was the Messiah. "Now, (said Abraham) this excited my attention, and at the same time made me anxious to see the missionaries. I conducted myself, therefore, as if I had not heard what they had been speaking of, and without mentioning it to any one, or being alarmed at the declarations of of the Chasidim, who said the house of the missionaries was full of evil spirits, which take possession of the Jews who enter it, so that nobody can withstand the missionaries; I came to call on you, and I am now indeed convinced of the truth of all you say, and it has made me very happy.

After this, Abraham repeated his visits very regularly on the Friday night and the Saturday, and made some progress in reading German, which he did not know before; but every time he came, he seemed more uneasy. "Alas, (said he) I do not know how to get through the week

or how to bear it any longer among the Jews. From the superstitious Chasidim, under whom I work, I hear no comfort, but only words of vexation; and at home I am tormented to the utmost."

His uneasiness proceeded from two causes. His conversation with the missionaries had strongly awakened a concern for his own spiritual welfare; and as his knowledge of God and of his own state increased, a great affection and love towards Christ had been excited in his mind. It was therefore impossible for him to hear any longer, without much grief, the blasphemies and mockeries of the Jews against Christ and his followers; and he could scarcely endure to live among persons who were so alienated from the life that is in God. But besides this, he had to suffer much from the Jews, who, as soon as they perceived the change that had taken place in him, began to despise and abuse him.—They knew nothing of his being acquainted with us; but as he appeared to them so very singular and pensive, and expressed his disapprobation of to many things he saw wrong in them, they looked upon him with scorn as an innovator, and said art thou the only one of your people that is wise? But we know your detestable intentions; you are an apostate and accursed; you do not love the Jews, and you are worse than a Christian, and we fear it will not be long ere we shall see you baptized."

"And is that so very bad?" asked Abraham.

"What, (replied they) what do we hear? Are you indeed thus disposed? Then you may go; yea, and may you perish! Before we would only alarm you, but now we shall deal with you in earnest; we will pray God, and all our honoured rabbies shall also pray, that your abominable soul may be destroyed for ever." "Well, (said Abraham) I am grieved that you are still so blind, but I can assure you, I love and pity the Jews, and that I never thought myself wise, though I am desirous of becoming wise unto salvation; and that all your prayers for the destruction of my soul shall not prevent my praying that your souls may be saved."

Under these troubles poor Abraham had to labour, and with such unfriendly people had he to strive; when overcome with grief, he would visit me to pour out the sorrows of his heart.

REVIVAL AT CAREY.

The Rev. Isaac M'Coy, the Baptist missionary who is stationed at Carey, among the Putawatomies, 100 miles N. W. of Fort Ann, (Ind.) in a letter to a friend, inserted in the Baptist Magazine for August, says:

You have heard of the grace that has been experienced in our family and neighbourhood since last summer. The fruit that has been gathered of this good work has been eight white men in our employ, eleven of our Indian pupils, an aged Putawatomie Chief, and an elderly Putawatomie woman. Another of our pupils was some time ago approved by the church, but he "fears that he is not good enough to be baptized;" and on account of these scruples his baptism has been delayed. His deportment and conversation are very satisfactory. There are others of our neighbours who we believe are serious. In our family, however, the religious excitement seems to have abated, while prospects in relation to the neighbours are rather improving than otherwise.—Greater numbers assemble to hear preaching than formerly.

Our young Indian converts continue a weekly prayer meeting, which they introduced some months since. Some of the larger males assist us materially in our missionary labours among the

natives; particularly as interpreters, and in praying in public worship, &c.

BATTLE OF THE NILE.

In a British ship which was in the battle of the Nile, there was but one Bible among 700 men. They were more than two years before they entered a port where they could purchase the Scriptures in the English language. During this time, one of the sailors possessing a Bible, read it to a messmate who was ill, and conversed with him, till he proved the means of his conversion to God; these read the word of God to others, and conversed to them about what they had read: by which means there were several in the ship who evidently understood and experienced the power of the Gospel. —The first three of these men formed themselves into a society, which afterwards increased to thirteen.

Previous to the battle of the Nile, as many of them as had an opportunity, associated for prayer, and committed themselves and each other to God, supposing they might never meet one another again, as they were then in sight of the French fleet. Their ship was in the heat of the action, but they were all mercifully preserved in the day of battle, *not one of them being either killed or wounded* Two of their number were placed at one gun, where three of their shipmates were killed by one ball: but they were not injured Such preservation excited their attention; and the first opportunity, after the confusion of the battle, they met for thanksgiving to Him who so remarkably answered their prayers. When they came into port, it appeared their conduct had gained the confidence of their superiors; for on one half of their number asking for leave to go on shore, thinking it improper for the whole to go at once, the commanding officer, much like a gentleman, when he was informed they wished to spend the Sabbath on shore for the purpose of worship, said, "*You may go, and take all your party with you.*" They found their way to the place of worship. It being the day of the administration of the Lord's Supper, having shown the rules of their society, and conversed freely with the clergyman of the port, they were cheerfully admitted at the table of the Lord. I found these men (says the clergyman) much better acquainted with the doctrinal, experimental, and practical divinity, than could have been reasonably expected. But with the Bible in their hands, and the Holy Spirit for their teacher, is it any wonder they were well taught?

"THE TRIUMPH OF THE WICKED IS SHORT."

At a village in K ——, there lived a farmer, who, like too many others, was without God in the world On the introduction of the Gospel into the village where he lived, although many came to the light, he rebelled yet the more, and derided every thing sacred. Among other things, he possessed a lime kiln, which in derision, he used profanely to call his "little hell." One evening, whilst his religious neighbours were holding a prayer meeting in a friend's house, they heard a loud and distressing cry for help, and on inquiry into the cause, discovered the wife of Mr. —— in great agony, for her husband had approached too near "his little hell," and his foot had slipped—and it is no less remarkable than true, that he was so completely reduced by the intense heat of the kiln, that not a vestige of him could be found! "Verily he is a God that judgeth in the earth."

Mr. ——, of the same village, discovered a great enmity to God and godliness; and, living next door to an active follower of our Saviour, endeavoured to show the opposition of his heart in many different ways. At one period, (not long before his death,) in order to ridicule this pious neighbor,

he dressed up a figure in the clerical habit, and placed it outside of his door kneeling before a chair, as if in the act of prayer, and then stood by it, on purpose to call the attention of those who passed that way: but even the unthinking part of the inhabitants of the village were shocked at his conduct; and finding that his end was defeated, and that the shame was all his own, he removed it into the house.

One night he was taken suddenly ill; and, in his extremity, sent for that friend whose way and character he had before despised. He went immediately to counsel him and pray with him; but in a few hours he was called to stand before "the Judge of the quick and dead." On returning from the house, the friend saw the figure above alluded to placed behind the door.—Surely such a one reminds us of those awful words, "The candle of the wicked shall be put out;" (Prov. xxiv 20) "The wicked shall be silent in darkness." (1 Sam ii 9)

"*Man does not feel for Man.*"—The Democratic press says, the following facts have been communicated on such authority as leaves no room to doubt their accuracy: A Negro slave in Maryland was about to be sold for 300 dollars in the spring to a Georgian planter, when a white man interfered and purchased the Negro, who on the payment of the purchase money, $300 with interest, was to be manumitted. Late in July last, the Maryland purchaser came to Philadelphia, and induced the Negro to go with him to that state for the purpose of making, as he said, some official declaration which it was necessary to have done in open Court. The negro had repaid $140 of the purchase money. He and the white man left the city together, and the negro has never been permitted to return. Of him and his destination, we have ascertained the following particingulars. The day after he left Philadelphia, at the first stage at which they stopped in Maryland, he was seized and put in irons. $400 was paid for him, by a person said to have come from and to reside in Alabama, and he was rapidly taken out of the state. This is a known case of inhumanity!!!

Love of Country.—In a letter to Governor Troup, dated the 1st ult. General Gaines thus speaks of the attachment of the Creeks to their country.

'They [the Indians] protest against the treaty,—they refuse to receive any part of the consideration, or to give any other evidence of their acquiesence in the treaty. But they have in the strongest terms declared that they will not raise an arm against the United States; even should an army come to take from them the whole of their country, that they will make no resistance; but will sit down quietly and be put to death, where the bones of their ancestors are quietly deposited, that the world shall know the Muscogee Nation so loved their country, that they were willing to die in it, rather than sell it, or leave it."

PHENOMENON OF MIND.

In a tour which Dr. M. lately made in company with his pupil, Mr B. along the shores of the Mediterranean, they slept one night at the little town where Bonaparte landed, and in the very room in which he reposed, on his return from Elba. About day break Mr. B. heard his companion thus speaking in an audible, distinct and deliberate tone—"took upon himself the form of a servant—our Lord Jesus Christ *took upon himself* the form of a servant—Now every creature is, by the *mere fact of his creation*, the servant of his Maker. Not so of our Lord Jesus Christ—for he *took upon himself* the

form of a servant—therefore he is—he can be, no creature—therefore is he *the Creator*—therefore is he "God *over all blessed forever.*" And then followed, in expressions of the deepest fervour, and of the most elevated sublimity, a most solemn dedication to this Lord Jesus Christ, as his Maker, Redeemer, and ever blessed God and Portion—a most solemn dedication of himself—of his person—of his ministry—of his all and every thing. Mr. B. was electrified—rivetted—but he thought it to be the morning meditation of his revered companion, unconsciously uttered aloud; and would not intrude on so hallowed an exercise. As they rode along however, in the course of the day, he could not refrain from saying—'I was deeply interested, sir, in your reflections this morning.'—'What reflections?' asked the doctor—'The reflections, you uttered before you rose to day'—'I remember none; what were they?' Mr. B. repeated them. As he was doing so, the mind of his friend seemed caught by the *novelty* of the conception, and powerfully struck also by the weight and conclusiveness of it. 'Perfectly new!' he exclaimed. 'I never saw the passage in that light before. It is a finishing stroke; its cuts them up, (the Socinians and Arians,) it cuts them up root and branch. But I REMEMBER NOTHING OF THE MORNING.'

HENRY MARTYN.

The last sentence which appears in his Dairy is the following:—

"I sat in the orchard, and thought with sweet comfort and peace, of my God: in solitude, my company, my friend and comforter. O! when shall time give place to eternity! when shall appear that new heaven and that new earth, wherein dwelleth righteousness! There—there shall in no wise enter in any thing that defileth. None of that wickedness, which hath made men worse than wild beasts—none of those corruptions, that add still more to the miseries of mortality, shall be seen or heard of any more."

QUANTITY OF BLOOD IN ANIMALS.

Those who have not considered the subject must be surprised at the quantity of blood which passes through the heart of any moderately sized animal in the course of twenty-four hours. In man, the quantity of blood existing in the body at any given moment, is probably from 30 to 40 pints. Of these an ounce and a half, or about three table spoonsful, are sent out at every stroke, which multiplied into 75 (the average rate of the pulse,) give 1125 ounces, or seven pints in a minute—*i. e.* 420 pints, or 25 1 2 gallons in an hour, and 1260 gallons—*i. e.* nearly 24 hogsheads in a day. Now, if we recollect that the whale is said to send from its heart, at each stroke, 15 gallons, the imagination is overwhelmed with the aggregate of the quantity that must pass through the heart of that animal in 24 hours. It is a general law, that the pulse of the larger animal is slower than that of the smaller, but even if we put the pulse of the whale so low as twenty in the minute, the quantity circulated through the heart, calculated at 15 gallons for each pulsation, will be 432,000 gallons—equal to 8000 hogsheads in twenty-four hours. The consideration of this amazing quantity, is, however, a subject of mere empty wonder, if not accompanied with the reflection, that, in order to produce the aggregate amount, the heart is kept in constant motion; and that, in fact, it is incessantly beating, as it is termed, or throwing out the blood into the arteries, from the first period of our existence to the moment of our death, without any sensation of fatigue, or even without consciousness, excepting under occasional corporeal or mental agitation.

[*Edin. Phil. Jour.*

THE LUMINARY.

LEXINGTON:

WEDNESDAY, SEPT. 7, 1825.

Extract of a letter from the Rev. John M. Dickey, dated

"*Scott County, Ia. August 16th*, 1825.

"Last week I returned home from Vincennes. The first Friday in this month was the third anniversary of our Missionary Society. The meeting was well attended, and the citizens of Vincennes and its vicinity seemed interested. There seems to be opening prospects that our society may be useful in sending the gospel to the destitute in our state. Our Missionaries for the last year had spent 24 weeks, preached 140 sermons, admitted to the communion of the church 69 persons, baptized 34 adults and 67 infants. After the Missionaries for the last year were paid off, there remained in the treasury about 140 dollars.

"The Salem Presbytery met also at Vincennes. It ordained Brother Stephen Bliss to the office of the ministry. Brother Scott was installed Pastor of the Church of Indiana. (Indiana is the name of the church in the vicinity of Vincennes.) The ordination of Brother Bliss is the fifth which I have attended since the first of March."

Communicated for the Luminary.

OBITUARY.

Departed this life on the 7th inst. Mrs. SARAH BROWN, consort of George Brown, at her residence in the State of Illinois, in the 70th year of her age. Few women have sustained the troubles and misfortunes of life with more fortitude, and but few have had more to sustain.

During the Revolutionary war, whilst her husband was in the field defending his country, beside cloathing her family, consisting of 6 children, she (Spartan like) took the plough and raised a crop two years in succession—the circumstances of the family at that time being too humble to hire. She died in the christian faith, (which assures all who possess it that they shall enjoy a happy and glorious immortality, and rest eternally from all their earthly labours, and receive a gracious reward with all those who like them die in the Lord) having been a member of the Baptist Church upwards of forty years. Her attention had been so much directed to the doctrines of the Bible, that, although she was unable to read, her knowledge was such that she could quote every appropriate text in its defence.

August 25th, 1825.

For the Western Luminary.

ON VOCAL MUSIC.

I enter upon this subject with diffidence and reluctance, because it is one which requires the agency of talent, experience and personal interest to do it justice; but when I consider the importance of it, as one of the ordinances of divine worship, and the little attention paid to it, (even by those who *profess* to be christians) I am compelled by a sense of duty, to call the attention of the religious, and the friends of religion, to this all important subject. In many parts of the United

States, and particularly in the Eastern and Northern States, the science of music (as well as other sciences) has received, from the *respectable* and *enlightened* part of the community, some share of that attention which its importance justly demands. Those who were qualified to *teach* this science, have been, and are still, encouraged, patronized and employed to instruct others: and many, very many, are now qualified to sing the praises of God, with the spirit and with the understanding also: and to the edification of all who hear them. But alas! The case is far otherwise in Kentucky: and even in the town of Lexington, (the seat of the literati) where this science should have had the preference, it is almost entirely neglected! Those who are qualified to teach it meet with no encouragement, or patronage; both, the science and teachers are treated with neglect and contempt. It appears to be the general opinion (that is, if we may judge from words *and* actions) that, in order to sing with the spirit and with the understanding, a knowledge of the science of music is absolutely unnecessary: and what is still more astonishing, it is even considered a disgrace by some to *learn* to sing the praises of God! However strange and improbable it may appear, I have frequently heard the young people in Lexington, and in other parts of this country, say, that they would attend singing schools, and learn to sing, if they were not required to learn the gamut, or rules of singing; and I have been informed by those who pretend to teach the science of music, that there is not a more *sure* and *effectual* way of breaking up a school, than to introduce the gamut, and require it to be learned. Strange infatuation!!! Deplorable condition!!! That great divine, Dr. Jonathan Edwards, observes that, "as it is one of the commands of God that all should sing, so all should make conscience of *learning* to sing, as it is a thing that cannot be decently performed without *learning*." The science of music is not so unlike *all* others, as to be learned without study; it cannot be acquired by instinct. Those then who think they can make *music*, without a knowledge of the science, must be in an error of the head or heart, or both. All sounds and noises are not music. Music is a succession of sounds which excites, in a well tuned ear, certain agreeable sensations. Hence it is obvious that all persons are not competent judges: (and those are the least competent, who know least of the science) for we often find individuals who have not only a natural defect, in what we call the taste of music, but who cannot even sing three notes together without offending the ears of those who are happily blessed with that perfect formation of their organs, which dispose to the duly receiving, and correctly expressing, the most undeviating pureness of melody. Notwithstanding there are some in our religious congregations, who are so far acquainted with the science, as to be able (when they have an opportunity) to make good music; yet it must be obvious to *them* and to *all* who are capable of judging, that the most indispensable points in music, such as, *time* and *tune*, are almost entirely neglected: and that the music of those who *can* sing, is destroyed by those who *cannot* sing: and this will ever be the case, so long as a majority of those who

pretend to sing, are ignorant of even the first principles. I would therefore request all who feel an interest in this subject (and all *good people* should) to do something, and do it effectually, to improve our church music; which can be done only by acquiring a knowledge of the science. APOLLO.

GOVERNOR TROUP & KING AHAB.

The Editor of the N. Y. Daily Advertiser, after a column of very appropriate comment upon the case of Governor Troup and the Creek Indians, introduces the following very striking parallel from Holy writ.* We hope that it is not yet too late for the Governor and his adherents to repent and avoid the fate of Ahab and his people. *N. Y. Obs*

"And it came to pass after these things, that Naboth, the Jezreelite, had a vineyard, which was in Jezreel, hard by the palace of Ahab, king of Samaria.

And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house, and I will give thee for it a better vineyard than it: or, if it seem good unto thee, I will give thee the worth of it in money.

And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.

And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid himself down upon his bed, and turned away his head, and would eat no bread.

But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thine heart be merry; I will give thee the vineyard of Naboth the Jezreelite.

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth—saying—

Proclaim a fast, and set Naboth on high among the people;

And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the King; and then carry him out and stone him that he may die:

And the men of the city, even the elders and the nobles, who were the inhabitants in his city, did as Jezebel sent unto them.

Then they carried him [Naboth] without the city, and stoned him with stones, that he died.

And when Ahab heard that Naboth was dead, then Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the Lord came to Elijah the Tishbite, saying,

Thus shalt thou speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession?—— In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine.

And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel.

Him that dieth of Ahab in the city the dogs shall eat; and him that dieth

* 1 Kings xxi.

in the field shall the fowls of the air eat."

HINTS TO MECHANICS.

Avoid giving long credits even to your best customers. A man who can pay easily, will not thank you for delay; and a slack, doubtful paymaster is not too valuable a customer to *dun sharply* and *seasonably*. A fish may as well attempt to live without water, or man without air, as a mechanic without punctuality and promptness in collecting, and paying his debts. It is a mistaken and ruinous policy to attempt to keep or get business by delaying collections. When you *lose* a slack paymaster from your books, you only *lose* the chance of *losing* your money; and there is no man who pays more money to lawyers than he who is least prompt in collecting for himself.

Take care how you *agree* to pay money for your stock, your provisions, your rent, or your fuel, and take *dog skins* for your work. One hand must wash the other, as poor Richard says, or both will go to jail dirty. Every man's trade ought to bring him money enough to pay all money demands against him, for no man can stand it long who does not get money enough from his business to pay the cash expenses of carrying it on.

SILK WORMS.

A communication laid before the Philadelphia Society for Internal Improvement, states that a boy in Southwark was engaged, in the cultivation, if we may use the expression, of silk worms. A Frenchman about a year ago made him a present of nineteen worms: he was then 12 years of age They have now increased to two thousand and four hundred, and have already commenced spinning—each of these reptiles spins from three to five hundred yards of pure silk, besides the tow, and it takes about six hours to wind off the labours of twenty-five of these industrious mechanics. The boy is the child of poor but respectable parents, and devotes all the hours which he can spare from his school to superintending the labours of his silk worms. *Am. Jour.*

INCREASE OF TRAVEL.—The editor of the Albany Daily Advertiser calculates that, on an average, from five to seven hundred persons arrive at that city and depart from it every day. "Take one day with another," he says, "there are fifty public stages which depart, and as many that arrive here, which on an average carry eight passengers each. Independent of these, there are hackney coaches, and canal boats, that take their full proportion. There are now at least TEN steam boats that ply between New-York and this city, for the conveyance of passengers, all of which are well patronized."

New-Jersey Literary Society.—On Monday, 11th July, a number of the most distinguished gentlemen, from different parts of the State, met at Nassau Hall, Princeton, and formed an association, to becalled the "LITERARY AND PHILOSOPHICAL SOCIETY OF NEW-JERSEY."

VIRGINIA CONVENTION.

A great State Convention, called spontaneously by the people of Virginia, to take into consideration the expediency of remodelling their Constitution, has just closed its session at Staunton, in that state. The result of their deliberations is the passage of sundry resolutions, recommending the legislature to call a convention to amend the constitution for specific objects. Among these is the abolition of the Council, the extension of the right of suffrage, and making the white population the basis of representation. This last is a very important principle, and if it should be adopted in Virginia, why not in Congress? Many able men

attended the convention, and the debates were animated and interesting.
Am. Jour.

Virginia University.—We are gratified to learn, says the Richmond Enquirer, that in addition to the sum of $50,000 heretofore received, (and which had been appropriated by the Legislature to the University of Virginia.) the Treasurer of the State has received the farther sum of $128,480 11 cents from the Treasury of the United States, being the whole amount claimed by Virginia for interest actually paid on money advanced by her for the United States during the late war. The sum last received will be added to the literary fund.

REVIVAL IN KENTUCKY.

A letter to the publisher, from a brother in Port Royal, Tennessee, says:

In Elkton, (Ky.) near this place, the Lord is awakening sinners to righteousness; some profess to have found the Pearl of great price, while others are inquiring what they must do to be saved. The work at present has a progressive appearance. It appears to be almost equally enjoyed by Baptists, Methodists and Presbyterians. May the saving influence of the Redeemer be spread until the whole world shall be filled with his praise. *Col. Star.*

From the Rev. Jus. Edward's Address.

SACRED ELOQUENCE.

Would you rise to the highest pitch of sacred eloquence, let the same mind be in you, which was in Christ Jesus. Let no trials, no sacrifices, no temptations, turn you from the path of duty. Walk with God. Live by faith. Reside at the throne of grace, and habitually commune with him who sits upon it. One hour of communion with God daily amidst the realities of eternity, will do more to make a man excel in sacred eloquence, than a whole life of laborious study without it. Select your text, prepare your sermon, and preach for *eternity*. This will make you truly eloquent. This was the grand secret in the eloquence of Baxter, when there was scarce a family, through an immense congregation, which was not a family of daily prayer; and which did not become such through his instrumentality. It was because the fire was kindled from heaven, which glows on the pages of his "Saint's Rest," that it has lighted its thousands to glory. It is because it was thus kindled, that it continues to to burn, and will continue with increasing brightness and glory till the last conflagration.

This was the grand secret in the eloquence of Brainerd; as it echoed through the trees of the forest, the savage dropped his tomahawk, and with streaming eyes cried Guttummaukalummen, Guttummaukalummen, have mercy upon me, have mercy upon me.

This was the very soul in the eloquence of Paul, as kings on their thrones trembled, and beggars leaped for joy. It made songs of triumph echo through the dungeon, and carried transports of joy to the rack and the flames.

Nor has is lost any degree of its power in eighteen hundred years. No, even now it melts icy hearts on the cliffs of Greenland, lights with celeslestial brightness the plains of Hindostan; it removes blackness even from the Hottentot, and opens upon the Otaheitan the "light of the world."

Excel, my brethren, in this kind of eloquence, and extend it through the world; and the light of the moon will be the light of the sun! and the light of the sun will be *seven-fold*—and the LIGHT OF ZION will eclipse them. Kings will come to her light, and princes to the brightness of her rising. Her sun will not go down by day, and her moon not withdraw itself; the

Lord will be her everlasting light, and the Lamb her glory A voice will be heard, 'The kingdoms of the world are become the kingdom of our Lord, and his Christ.' And the whole earth will be full of his glory, as the waters fill the seas.'

WARNING TO GAMBLERS.

The Report of the Nassau Hall Tract Society, at the annual meeting in Princeton, on the 30th ult. relates the following anecdote in illustration of the good effects resulting from the distribution of Tracts.

"One of the almoners of the Society," says the Report, "was permitted to witness, for his own encouragement, and has reported for ours, a remarkable instance of the force of truth, when presented in the unpretending form of a tract. This gentleman observed a club of gamblers deeply interested in their infatuating and mischievous game. By means of a child, he conveyed to the gaming table a tract, entitled a "Warning to Gamblers." It caught the eye of one less engaged than the rest, who took it up and began to read it aloud. The weight of the sentiments, the vivacity of style, and the singular and alarming nature of some of the facts narrated, excited the attention of his comrades. Its solemn truths impressed their minds. At once they unanimously desisted from their sport, destroyed their cards, and repaired to a religious meeting, held that evening in the neighbourhood. They were apparently much affected, and wish solicitude requested more tracts."

SABBATH BREAKERS.

A few years since, a gentleman residing in Philadelphia, established a Sabbath Schools in the suburbs of the city, which he regularly met every Sabbath morning. As he walked out, he noticed that he passed a house where he unfortunately found a part of the family at work in the garden, raising vegetables for market. In one of his walks past the garden, he threw a Tract over the fence, on the sinfulness of violating the holy Sabbath. No one happened to be in the garden at that time, and the Tract lay unperceived for some hours. But in the course of the day, a female of the family, walking through the garden, picked up the Tract, wondering how a religious book could come there. On reading its title, and seeing the subject on which it treated, she superstitiously supposed it must have been sent there miraculously, to convict the family of the awful guilt of breaking the Sabbath What with the convictions of conscience awakened on reading the Tract, and what with more of superstition, the woman was first thrown into an agony, next into convulsions; and that night, about twelve o'clock, in the most awful agony and forebodings of misery for a wicked life, she was stretched out a corpse!

Here, said the Rev. Dr. Milnor of New-York, as he related this account at the meeting of the Tract Society in Boston—here I must not stop; for I should not have dared to have related the circumstance, but for what follows. The woman was buried, but the Tract was left behind. It was read by the family; and the consequence was, that by the means of her death, and the little Tract, five individuals out of seven who composed the family, were awakened, and eventually were hopefully converted unto Christ. They have since brought forth fruit meet for repentance, and these five persons look upon that Tract, as the instrument in the hands of God, of their conversion.

Christian Almanack, 1826.

IRISH EVANGELICAL SOCIETY.

The Irish Evangelical Society has a Missionary Academy in Dublin, containing 8 students. It has 18 stations

in different parts of Ireland, comprising a district of 10 to 20 miles each, and including from 4 to 10 towns or villages, which are regularly visited in a round of itinerating labor. At each place the minister circulates copies of the Holy Scriptures and religious tracts; when practicable, he establishes and superintends Sabbath Schools, as well as preaches the gospel of Christ. The Society has also five *native* teachers, who are labouring in the *vernacular language* of Ireland, and reading the Scriptures from cabin to cabin. The prospects are encouraging.

Rec. & Tel.

CHURCH MISSIONARY SOCIETY.

The Church Missionary Society of England, has in its employ, at the present time, 419 labourers—of which number, only 106 are Europeans. The others are *natives* of the different countries in which the Society's missions are established, and are denominated Teachers and Assistants. This Society has nine missions, comprising 42 stations—viz. the West African, North West America, Australasia, Ceylon, Bombay, Madras and South India, Western India, North India and Calcutta, and the Mediterranean. In these missionary stations, more than 13,000 persons, of whom 1400 are adults, are receiving instruction, in 255 schools. Ten printing presses are now actively engaged in printing the scriptures, scriptural tracts, &c. *Col. Star.*

CHRISTIAN BENEFICENCE.

The Quarterly Review for June, contains the following interesting and judicious notice:

"The receipts of the Society for Promoting Christian Knowledge were little more than £12,000 in 1805, when the Bible Society, was instituted; they now exceed 53,000. Ten years ago a mournful estimate was made, that the annual income of all the Bible and Missionary Societies in the British empire would not do more than defray the yearly maintenance of one ship of the line. Now it is announced, and with becuming exultation, that the expenditure amounts to more than a thousand pounds daily throughout the year! and that the Scriptures have been published in one hundred and forty languages. That so much zeal should exist, without alloy, is what no one, who is in any degree acquainted with human nature, would expect. Some bigotry may have been mingled with it, and more enthusiasm; but dull, indeed mast be the understanding, and duller the heart, which can regard the effects without partaking a benevolent joy for what has been accomplished, and a well founded hope for what is in progress; and without admiring and adoring the ways of Providence."

SYSTEMATIC BENEVOLENCE.

The New-York State Tract Magazine mentions that a gentleman, having occasion to pass through some parts of the State most destitute of religious instruction, first made himself a life member of the Society, and then purchased about 15,000 Tracts, and caused them to be put up in assorted packages. These packages he committed to the care of benevolent individuals in as many different towns, with a request that every head of a family might have one Tract, provided he would agree, after reading it, to exchange with his neighbours for theirs It is the purpose of the donor to continue these deposits, and occasionally make additions to them. A noble example truly! *Rec & Tel.*

A spiritual mind has something of the nature of the *sensitive plant*. "I shall smart if I touch this or that." There is a holy shrinking away from evil.

POETRY.

HYMN.

From the French of Cæsar Malan.

Heralds of righteousness proclaim
Pardon aloud in Jesus' name;
Be it your hope, your great design,
To rescue souls from wrath divine,
And bring the sinners that you meet,
With humbled heart, to Jesus' feet.

The fields are white, both far and near.
But ah! the reapers few appear:
Let sacred zeal inspire your heart,
The heavenly blessings to impart,
And you shall see the strangers come,
Till Zion's children ask for room.

How beauteous, O ye faithful band,
Your feet upon the mountains stand!
Beneath your steps the desert blooms,
And like a fertile plain becomes:
The world no more its children charms,
They hasten to their Saviour's arms.

Glittering in arms, the sons of light,
Strong in the faith, begin the fight;
They haste t'attack the wide domain,
Where ancient errors hold their reign;
They lift the heavenly banner high,
And see the vanquish'd idols die.

O sacred conflict! Holy war!
Thy triumphs shall resound afar:
Christ, in the Father's glory drest,
Subdues the world from east to west,
And bending kings, before his throne,
Confess Immanuel, Lord alone!

O gracious God, may these bright days
Shine on our heads with joyful rays!
Within our hearts may gospel light
Beam, with increasing glory bright;
May we with endless gladness sing
Th' extended conquests of our king.

Thy mighty arm shall burst our chains,
Thy sov'reign love shall heal our pains;
From sin's vile bondage thou shalt free,
Nor shall the world detain from thee:
In thy sweet peace we shall forget
The sorrows of our guilty state.

One future day, thy pow'r made known,
The world shall serve thy HOLY ONE;
The Lord's redeem'd, with zeal and love,
Shall serve like happy saints above:
Haste, Christians, then, the conflict press,
Till every tongue to God confess.

J. H.

LONG PRAYERS.

The following remarks from the Recorder and Telegraph, on the subject of long prayers in social meetings, are worthy the consideration of all who are in the habit of engaging in those occasional exercises of devotion.

"It seems to be a settled principle with some good men to make their prayers in social meetings as long as possible. They exhaust all the powers of attention in those who join with them, a long time before they come to a conclusion. This practice has no sufficient apology. It is death to genuine devotion. Indeed, not uncommonly it is the offspring of death as well as the parent of it. In all social meetings, prayers should be short and comprehensive. They will then be edifying; all devout hearts may unite in them. If they are long, the speaker will probably be the only person in the company whose heart is engaged. Long prayers and long addresses answer no good purpose."

UNFAITHFULNESS.

Some years ago, there was a nobleman who, though a frequent attendant at church, and very kind to the clergyman of the parish, lived in the open practice of many dreadful sins. When laid upon his death-bed, he sent for the clergyman; and, addressing him by his name, said: "Did you know I was living in the practice of such and such sins?" naming them. "Yes, my lord; I did."—"You did! (replied the nobleman) then why did you not warn me of the consequences?"—"I am sorry I did not, (replied the clergyman,) but I was afraid of offending your lordship, knowing how kind you have always been to me; and having a large family chiefly dependant on your lordship's favour— —." When he was suddenly stopped by the nobleman, who exclaimed—"Wretched man! through your negligence I am damned!" And then soon after expired!